

# BAPTIST RECORD.

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## THE BAPTIST RECORD

J. A. HACKETT, EDITOR.  
G. W. GARDNER, EDITOR.  
L. A. DUNCAN, ASSOCIATE EDITOR.  
H. M. LONG, (Postoffice, Shuqualak Miss.) Field Ed. and Gen. Agt.

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## EDITORIAL.

The reporters give it out that there were 1,600 delegates entitled to seats in the Convention at Nashville and that 800 were present. We are glad for their sakes that we were not there. It left a little more room for those present.

Many of the personal items in the Nashville papers about the attendants of the Convention should be taken cum grano salis. It all depends upon the sources of a reporter's information. One feels after reading such things sometimes as if he had swallowed a fly.

Dr. W. R. Harper, of the Chicago University, is said to be "only about 35 years old." As youth is now regarded as an important factor in the make-up of ability and efficiency we wonder who will be found to take his place ten or fifteen years hence?

The best thing we have seen yet coming from the Convention at Nashville is the newspaper report of Dr. T. T. Eaton's centennial report. It reaches all around and up and down, and touches at every point. It fairly bristles on every side with earnest Christian common sense. Indeed, it is the Christian common sense of all the past put in the most suggestive shape for the future.

According to the report of the Nashville American, Dr. J. B. Hawthorne, of Atlanta, Ga., preached a sermon of great clearness and force in Nashville on last Sunday, on the way of salvation, making Christ's obedience to the divine law the basis of it, and faith in Christ the method of receiving it. What the world needs is that kind of preaching in every pulpit and everywhere else.

The Southern Baptist Convention in session at Nashville rose to their feet and stood as a mark of respect when the Rev. Dr. Fitzgerald, of the Methodist church, was introduced!! QUERY: Who was being honored, the CHRIST, the MAN or the bishop? Why should Baptists be foolish about misplaced ecclesiastical titles? Why did they not honor the other men in the same way who were introduced? Was it because they were not misnamed bishops?

The interesting series on "Heaven," now passing through THE RECORD, is from the pen of Bro. A. P. Copeland, of Crawford. The name has heretofore been inadvertently omitted. His name will accompany each article hereafter. These papers are the product of great care and thought, and are above price. Already some new subscribers are coming in on the score of them. We hope to receive many more.

The Register is authority for saying that the lightning played a curious freak during a heavy storm at West Point last week. It struck a large tree in a neighboring yard, then entered the residence of W. W. Robinson by way of a chimney, knocking off about half the roof of the house. The bolt divided and entered three rooms, tearing out the sides of the house in each, completely demolishing the furniture and tearing away a portion of the veranda. The family were eating breakfast in a room adjoining that destroyed, but not one was injured in the slightest.

"As the Lord liveth and as thy soul liveth, there is but a step between me and death," but that step is enough when the Lord directs. Wherefore are they?

We understand that lecturers on fleas and bugs and snails and snakes and ever so many others of a miscellaneous sort, were in Nashville with their pockets bulging out with the manuscripts, but none of them seemed to be in demand.

"Why didn't we go to the Convention?" Well, for one thing, we didn't have a first-class photograph to take along, and we didn't want the newspapers to get us up all out of shape as they so often do.

## SOUTHERN BAPTIST CONVENTION

IN ITS FORTY-EIGHTH ANNUAL SESSION.

NASHVILLE, TENN., Friday, May 12, 1893.

The Convention was called to order at 10 a. m. by Bro. Jonathan Henson and religious exercises conducted by Bro. W. S. Ryland of Kentucky. "Am sing Grace" was sung; Luke 14 read and prayer offered. The names of delegates were enrolled and read by the Secretary. On motion the Secretary was instructed to cast the ballot of the Convention for Bro. Jonathan Henson for President. This is the fifth time his brethren have chosen him to this office. Brother Henson accepted the position and made some kind remarks of appreciation, asking also for the sympathy and help of the body in the discharge of the duties of the office. Nominations were made for Vice-Presidents, and after balloting, the following brethren were elected: W. J. Norton, S. H. Ford, W. H. Whitsett and Joshua Levering.

Bro. Lansing Burrows and Bro. O. F. Gregory were re-elected Secretaries. On motion of Bro. J. R. Farish, of Mississippi, members of the press and visiting brethren were invited to seats on the floor, and the citizens of the city were invited to attend the sessions of this body. On motion of Bro. E. E. Folk, a committee of one was appointed from each State to take into consideration the matter of reduction of the representation. Bishop Fitzgerald of the Methodist church was introduced and addressed the Convention. A letter was received from the Baptist Convention of Oregon asking for admission into this body. A committee was appointed to pass upon this letter. On motion of Joshua Levering, resolutions were read for the appointment of a special committee to take into consideration means for acquiring ourselves more fully with our work, and that the Secretaries of the Boards be required to furnish all information necessary. This committee is composed of one from each State and is to report what changes, if any, are necessary in the management of our work.

The resolutions were spoken to by the mover and by Brother Vaughn of Georgia. The resolutions were adopted. Bro. G. W. Lasher of Cincinnati, and Bro. R. R. Montgomery of Brooklyn, were introduced to the body. A committee on order of business was appointed by Bro. H. H. Harris Chairman. A letter thanking the body for assistance rendered the German Baptists of Missouri was read. At this juncture an address of welcome was delivered by Bro. J. M. Frost, of Nashville. Bro. Henry McDonald, of Georgia, responded to the request of the president, to the address of Brother Frost. Robert J. Burdett was recognized and made a humorous talk which greatly amused the large audience. Mr. Burdett is a Baptist. The committee on order of business made a partial report. They recommend that we meet at 9 a. m. and adjourn at 12 m., meet again at 2:30 p. m. and adjourn at 5 p. m. At 8 p. m. the annual sermon is to be preached. Adjourned with prayer.

## AFTERNOON SESSION.

The Convention met at 2:30 p. m. and was opened with prayer by J. W. Perry of South Carolina. An abstract of the report of the Foreign Mission Board was read by Secretary Tupper. The report shows that \$154,686.27 was received during the year ending May 1, 1893. \$21,345.90 was designated as a permanent fund, and \$28,438.81 for centennial fund. From the above report it will be seen that the centennial fund for foreign missions amounts to only \$49,784.81. This falls far short of the \$125,000, which was expected to be raised by the centennial movement for that work. The report was referred to the usual committees.

The report of the Home Board was submitted by Secretary Tichenor. The Home Board part of the centennial work amounted to \$36,042.69. The full amount received by the Board during the year, including centennial fund, amounts to \$97,097.95. Taking out the centennial fund the Board reports \$61,055.26 as the money to be used for the regular work of the Board. The report was received and referred to the usual committees.

The report of the Sunday School Board was read by the former secretary J. M. Frost. It was a most inspiring document full of encouragement; showing the rapid growth of the work. The Board has supplied nearly Sunday Schools with \$1,000 worth of literature and paid out over \$3,000 for missions. The Board depends solely upon the patronage of the Sunday School. The report mentioned the fact of the change of secretaries. The report was referred to the committee on Sunday Schools.

## FRIDAY NIGHT 8 O'CLOCK.

A vast congregation assembled in the tabernacle this evening to hear the Convention sermon by W. E. Hatcher of Virginia. Prayer was offered by James B. Taylor of Virginia. Dr. Hatcher announced as his

text, Romans 8:4: "Experience worketh hope." The sermon was a good one, and reached the hearts of the brethren. It is the best Convention sermon we have had in years.

## SATURDAY, MAY 13.

The Convention opened with prayer by Bro. W. L. Pickard, of Kentucky. The minutes were read and corrected. A resolution was offered by Bro. Henry McDonald to appoint a committee to take into consideration some means for the development of the young people in our churches. Bro. T. T. Eaton moved to amend by inserting, "and to comfort and strengthen the old folks." The amendment was adopted and a committee appointed to report on the matter.

The amendment was withdrawn by unanimous consent. The report of the Centennial Committee was made by T. T. Eaton, of Kentucky. The report was spoken to by T. T. Eaton, W. C. McCall, South Carolina; A. B. Miller, Texas; W. L. Pickard, Alabama; F. M. Ellis, Maryland, and S. H. Ford, Missouri.

John A. Broadus, president of the Seminary, appeared before the Convention, and spoke for the Seminary. They had 263 students. He expected 500. He knew that there were 500 men who would come now if they knew what was good for them. We have \$400,000 endowment, and need \$100,000 more. An especial endowment was needed for the library. The great increase of students made the financial demands greater, for the reason that the Seminary charged no tuition. He said the day was coming when professors would be paid far better salaries. The great concern in the school was that students and professors should be deeply devoted men. Prof. W. H. Whitsett followed Bro. Broadus. He needed \$1,500 to bring him out of debt for the student's fund by the close of the session. \$1,500 was a small sum for you, but it was to him the abomination of desolation. He took a collection amounting to \$800 or \$1,000.

## SATURDAY AFTERNOON.

Convention opened with prayer. The committee on finances of Foreign Board reported, and the report was adopted. The committee on Pagan fields reported through the chairman, Bro. McGaha, of Alabama. The report was spoken to by C. A. Fulton, of Maryland. He pleaded that our work should be done as far as possible through native workers. The report advocated the sending out of medical missionaries. Mr. Fulton favored this strongly, and thought that we should support men of this kind who use their professional skill with the view to reaching the people in order to give them the gospel. C. C. Newton, missionary to Africa, was called out and spoke of his work in that dark land. He thought that the results in Africa were larger in proportion to the efforts, than that of any other field in which Christians are doing missionary work. He suggests that missionaries should labor two years and then leave the field and rest a year. This is necessary in order to the health of the missionary. He knew a missionary who had been on the field for thirty years who had pursued this course. The special order being the report on Women's Work, it was read by F. M. Ellis, of Maryland. The women have raised during the year, \$62,000, a gain over last year of over \$14,000. The women will undertake next year to raise the funds necessary to support the female missionaries which are upon the field. The work of our women is done with very little expense, and in this respect they set an example which it would be well for us to imitate in the prosecution of our work. The report was spoken to by F. M. Ellis and Bro. Henson, both of Maryland. F. H. Kerfoot, of Kentucky, said, if you had to preach on missions, send to the missions rooms in Baltimore and get the leaflets and tracts which they publish. T. T. Eaton and J. M. Carroll also spoke. Bro. Wharton sang a solo at this juncture, on mother loving mother, which brought tears from many manly eyes. The report was adopted.

## SATURDAY, EVENING SESSION.

The Convention met, with Vice-President Norton in the chair. The scriptures were read by President Stetson, of Des Moines College, and prayer was offered by Dr. Montgomery, of Brooklyn. The meeting was held in the interest of foreign missions. T. P. Bell spoke first on the Pagan fields of our Convention. He felt the great need of interesting our people in the work of missions. It was hoped that the centennial movement would reach and interest the masses. He referred to the work of Japan, where we have sent out only three men, and one of them has returned. Bro. Bronson, who came back because he felt that he had made a mistake, he feeling that he had not been called to the foreign work. Certainly we have reached the point when only those will be sent to the heathen who, like Paul and Barnabas, have been set apart by the Holy Spirit for this great work. The need was for men to go to Japan.

He next referred to Africa, about which he said so many sneer, and more despair, and for which they forget to pray. From this day, Continent came signs of encouragement. Bro. Newman, our missionary to Africa, spoke of the success of his work. He said that he had been to the great number of colored people in his State. He referred to the existence of Leland and Bishop Colleges in Louisiana for the education of the colored people. The institutions, he said, were not helping to furnish the colored people with educated men to labor among them. Why was it so? He believed that they failed because of the fact they were managed by Northern white men. He was glad for what they had done, but the work would not succeed unless Southern men had a part in the management of these institutions. Southern men must do this work.

M. D. Jefferies spoke and talked about the social question. J. A. Broadus followed. He hoped no one would say any more about the social question. The colored people amongst us was the greatest problem. He wanted to speak words of encouragement. What if they did have the holy wine? He knew white preachers who had it and it did him good to hear them. He had heard some who had no good. J. B. Hawthorne followed Bro. Broadus. This discussion, he said, had brought to light a fact that there was a great work for the Home Board in this country. Work among the colored people. And yet there are people who say the time has come for this Board to go out of existence. Instead of sneering at and criticizing it, come up and help it. He saw great reason for the Board among them during the past year sixty missionaries. J. William Jones followed. J. B. Gambrell offered a resolution which he wished appended to the report. The resolution was to suggest to the sisters the propriety of establishing mother's training schools among the negroes. The resolution was adopted and the report as a whole. This was a splendid session. The keynote seemed to have been struck by the colored brother who made a speech on the report. The Convention adjourned with prayer by Bro. Stout, of Alabama.

## MONDAY, AFTERNOON SESSION.

Prayer by R. Van Deventer, of North Carolina. Treasurer's report of Home Board was read by J. G. Gibson, of Georgia. It showed over \$2,700 in the treasury. T. T. Eaton offered a resolution protesting against the opening of the World's Fair on Sunday, claiming that this was backed by a constituency of 1,500,000. It was adopted. E. E. Folk reported for committee on basis of representation. On motion it was postponed.

Committee on organization and methods of help reported through Joshua Levering. The report recommends 1. That the office of assistant secretaries be abolished in both boards and such clerical help as necessary be furnished each secretary. 2. That the officers of the board be elected by the board and not by the Convention for the action of its agents. 3. Special attention was called to two resolutions passed at Fort Worth and found in minutes of 1890. 4. Related to co-operation of the boards with State organizations. All work done in co-operation is to be reported, giving the information. The organs of the Boards are to exclude from their columns everything save letters of missionaries and missionary's information together with such advertisements as may be deemed necessary. Joshua Levering explained the report. J. B. Cranfill moved to amend by referring the matter of assistant secretary to the board. The amendment was discussed by J. B. Hawthorne, T. T. Eaton, Jno. Wm. Jones, B. H. Carroll, G. A. Lofton and adopted. The report was adopted as a whole after various amendments and much confusion. The committee on time from the 13th chapter of Romans, and place reported Dallas, Texas, as the place and the time Friday before the second Sunday in May, 1894. F. H. Kerfoot to preach the Convention sermon with S. H. Ford alternate. Dallas invites everybody to come, proposing free rides on street cars with other liberal proposals. And we guarantee that she will do

as being the greatest difficulty. They could in this way be controlled by weak men, and so they did not come up to the high standard of God's word. Our people act from feeling and not principle. We must have leaders who will teach our people and develop them in Bible principles. His speech was strong, sensible, well delivered and couched in the best of English.

W. E. Hatcher, of Virginia, followed. He believed the Baptists of the South were willing to do their duty by the colored people of the South. By his suggestion Governor Norton led the Convention in blessing the colored people and our workers.

S. S. Penick, of Louisiana, spoke of the large number of colored people in his State. He referred to the existence of Leland and Bishop Colleges in Louisiana for the education of the colored people. The institutions, he said, were not helping to furnish the colored people with educated men to labor among them.

Why was it so? He believed that they failed because of the fact they were managed by Northern white men. He was glad for what they had done, but the work would not succeed unless Southern men had a part in the management of these institutions. Southern men must do this work.

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## MONDAY MORNING, MAY 15.

The Convention met at 9 a. m. President Henson in the chair. Prayer by J. C. Hiden of Virginia. A resolution of sympathy for the Chinese in the exclusion act was read and referred to a committee.

The report on Pagan fields was read by J. T. Christian, spoken to by W. P. Bagby, missionary to Brazil; and adopted. J. B. Gambrell presented the report on work of Home Missions and spoke to it. His speech was filled with many good things, and, as is usual, when he speaks before the Convention, he got the ears of the brethren and held their attention to the close. Any attempt to report it would do him injustice. J. B. Cranfill followed in a speech on the importance of Home Mission work. He despised the man who had in his heart favoritism for any special mission. He believed that we should work for Home as well as Foreign Missions. He pleaded for enlargement of the work. W. C. McCall of South Carolina spoke for some time in a rambling manner and would have continued no one knows how long had he not been called to order on the ground that he was not speaking to the report. The report was adopted.

J. M. Manaway presented the report on colored population which was a model of brevity and point. Dr. Jones called out a colored brother, W. H. McAlpine of Alabama, who came before the body and spoke to the report. He spoke of the plan of work which had been put in operation for the elevation of the colored brother. He did not favor institutes, they did too much surface work. Instead of them they had gotten up a course of study embracing four years. The ministers in different places had been organized into classes, and given books and placed under some careful or white brother who heard recitations once a week. Over 200 ministers in Alabama had been organized into these classes, making thirty classes. He found his people anxious to join these classes. They felt that God had put it into the hearts of the white brethren to do this work. The education furnished by the public schools made it necessary to educate the ministry. Other denominations were educating their colored preachers, and the Baptists have the demand made upon them to do this work if they are to hold the leadership. He believed that God had placed it upon us who live with the negroes to help them in this work, because we could do it better than any one else. You know us better. He had noticed our work in Cuba, Africa and Mexico; and the very same work the Convention is doing on these fields needs to be done among our people—no more, no less. He felt that the Convention could not do a better thing than to help the colored people maintain an institution for the higher education of his people. He spoke of the emotional nature of the negro

as being the greatest difficulty. They could in this way be controlled by weak men, and so they did not come up to the high standard of God's word. Our people act from feeling and not principle. We must have leaders who will teach our people and develop them in Bible principles. His speech was strong, sensible, well delivered and couched in the best of English.

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## MONDAY, NIGHT SESSION.

The Convention opened with prayer by S. D. Stratton, of Georgia. Governor Norton read the report of the committee on Cuba. The report recommended the establishment of a high school for girls in Cuba, but as the Board has no funds for this purpose, the committee recommended this as a worthy object for the consideration of benevolent inclined persons. Bro. Norton spoke to the report, giving an account of his visit to Cuba a few months ago. He regarded it as a great work. His ideas of the work were very different after his visit to what it was before he went. He went to the church of Bro. Diaz, and that was one time that he did not look at the preacher, but he looked at the great congregation, and to the impression which the word was making. He did not exaggerate, but he felt sure that he never saw a more interested congregation.

Dr. Montgomery, of Brooklyn, who baptized Diaz, followed. He said this was his first visit to our Convention, and he had been surprised from the beginning to the end. Such crowds he had never seen were here day after day; and then the oratory, so grand, ever widening, absolutely inundating. And then the brotherly love. He had never seen more apostolic Christianity to the square inch than he had ever seen to the square foot elsewhere. He had really fallen in love with the Southern Baptist Convention. He brought to us greetings from New York and Brooklyn. He was a Scotchman by birth and a Canadian by training. His visit had swept away all prejudices. He had them but they are all gone. He had thrown away "Uncle Tom's Cabin" and a good deal of such reading since his visit to the South last winter. He was glad to be here to speak and to be with his son in the gospel, Alberto J. Diaz. He related the circumstances of Diaz coming to his church and of his telling his experience in broken English. He never realized the night he buried Diaz in baptism to Cuba. His speech was well received and will not fail to do good. He had \$1,300 towards the work of the school in Cuba, mentioned in the report. This came from the Ministers' Conference in New York. The Conference invited Diaz to come to them and they would open their pulpits and their pockets for this great work.

Bro. J. E. Cova, a native Cuban, spoke next. He was followed by Diaz. Work in every department was all right. The proof was 161 brethren came down, because he had somebody to endorse what he had done down there. He had there 20 missionaries in the field, had distributed 17,000 Testaments, had 2,100 members, and had raised \$3,000. When he raised this, he told his congregation, "I am glad I baptized you, and I believe I baptized your pocket book too." The report was adopted. Adjourned with prayer.

## WOMEN'S WORK.

### FIFTH ANNUAL MEETING OF WOMAN'S MISSIONARY UNION.

NASHVILLE, TENN., May 12.

The fifth annual meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, was opened yesterday morning in the auditorium of the First Baptist church. The ladies of the church had decorated the pulpit and the choir circle tastefully with flowers and plants and cut flowers, giving it a very attractive appearance. There were about 100 delegates present, representing fourteen States.

The officers of the organization are: President, Miss Fannie E. Heck; Corresponding Secretary, Miss Annie W. Armstrong; Recording Secretary, Mrs. F. M. Ellis; Treasurer, Mrs. M. E. Oliver.

The hour appointed for the opening exercises was 9:30 o'clock, and promptly at that hour Miss Heck rapped the gavel and the exercises began. Mrs. Anson Nelson conducted the opening religious exercises. Hymn 219 was sung by Nashville ladies, Miss Annie May Parks leading at the piano.

Mrs. Nelson then offered a fervent and most impressive prayer and continued the exercises by reading from the 13th chapter of Romans, upon which she commented in detail in earnest and touching remarks, beautiful in their simplicity and fervor.

The young lady who distributed badges and transcripts all the business necessary in Convention. They are Misses Lillie Holland, Addy Woodcock, Mamie Lesuer, Jodie Meadows, Beulah Bailey, Mamie

Lee, Ella Raymer, Johnson and Soars.

Mrs. G. A. Lofton, of Nashville, read the address of welcome. She said the Woman's Missionary Union was now holding its fifth annual session, and she hoped that this meeting would have a new and brighter interest, in co-operation with the Southern Baptist Convention. It was a distinction and privilege to co-operate with the Convention. She welcomed the delegates, and was assured of the lofty motives and purposes which had brought them here. She prayed that their faith and wisdom be increased, and that a mutual blessing would follow from this communion of sisters from all parts of the country. She congratulated them upon the opportunity afforded for doing good, and hoped that pure and sweet memories would remain from their assembling in Nashville.

Miss E. L. Broadus, of Kentucky, responded to Mrs. Lofton's kind words of welcome. One advantage of these meetings was that it made the women, all engaged in the one great work, acquainted and friends. Miss Broadus' remarks were very interesting, but brief.

One verse of "Onward, Christian Soldiers," was sung. The President then declared that they were ready to enter upon the business of the meeting. She hoped this would be the best meeting the union had yet had.

After dispatching various committees to committee rooms the President, Miss Heck, delivered her address. Miss Heck reviewed the past work of the organization and expressed her hopes for the future. She said that in the centennial year the Woman's Missionary Union had set for itself a task to raise a sum of money necessary to perfect the woman's mission work, at home and abroad. They had not raised the sum desired, and in that respect must acknowledge that their efforts had been a failure. It was for God to measure the extent of failure or success. She commended the zeal that had already been shown, but said that in order to attain absolute success other and further efforts must be put forth.

The Committee on Enrollment reported the delegates present. (100) The report was adopted.

Miss Annie W. Armstrong, the indefatigable Corresponding Secretary, read a comprehensive and excellent report of the past year's work. She said: "The rustle and whirl and tingle of our country's quadri-centennial is thrilling in every ear and pulsating in every nerve. The whole round globe from far and near is participating in the celebration. A lesser circle—on earth—but still a mighty host has been rejoicing in holy carnival over the centennial of missions, the long delayed revival of Christ's great commission, making possible the ushering in of his return. In fullest sympathy with both these events we meet to-day to celebrate by comparison an insignificant occasion—the fifth anniversary of the Woman's Missionary Union—and yet in the results already attained in the five years of systematic effort the latent forces developed and future possibilities foretold this day will not dwarf by comparison with its older and more widely known competitors."

The result of the systematic organization was shown by Miss Armstrong as follows: In 1887, before the general organization of women, the missionary collections as reported from women's societies to both boards were \$17,000. Steadily advancing for each year of existence showing healthy growth, the Woman's Missionary Union to-day brings \$62,376.75 into the Lord's treasury. These figures prove two incontestable facts,



DEDICATED TO REV. O. D. BOWEN.

Once more we come, Almighty God,  
To worship at Thy mercy seat;  
We walk the road our fathers trod  
And find in Christ the way complete.

Ten thousand snares beset us round,  
And dangers rise on every side;  
In these alone is safety found—  
No harm can come where Thou art guide.

"We walk by faith and not by sight,"  
The hand that holds is not our own;  
We follow Christ, the faithful light  
Which leads us to our Father's throne.

Each stormy scene of trials past,  
Prepares us for one conflict more;  
And brighter'll be our home at last,  
Beyond the world's benighted shore.

Oh, gracious Lord, Thy mercy give,  
And warm our hearts with love divine,  
That we for Thee each day may live,  
For we are now forever Thine.

L. E. HALL.

Hattiesburg, Miss., March 7, 1933.

TELL THE TRUTH.

DEAR BROTHER HACKETT:—Mr. Cleveland set all classes of people a fine example when he uttered, on a memorable occasion, the above words. Even religious writers ought to state the facts about things when they write. That is, to tell the truth, and not to tell lies. It is a poor substitute for the facts.

Permit me to say that I have probably read after writers who knew as little about the matter discussed as C. A. T., but I do not think I ever followed any one through an article who knew so many things exactly like they are not. His article is a remarkable piece of misstatement, with unchristian spirit to match. After reading it over twice I believe there is not a single correct statement in it, and taking it all together, it indicates that the brother has mistaken a violent, and I fear, chronic case of "inflammation for information."

I take it that the great body of Baptists want to know the truth. They are entitled to know it, and to form their own opinions. And I take it that any misrepresentation or false coloring is bad policy and worse religion. I have lived long enough to witness the passing of many clouds of prejudice. The truth alone has staying qualities.

Dissenting from the drift of your editorial, I heartily commend what you said about the importance of a careful examination into everything that seeks our acceptance and no exception ought to be made in the case of the Young People's Union. The recent Georgia Convention, one of the most conservative bodies South, recognizing the situation wisely, appointed a strong committee to enquire into and report upon this matter. Meantime, Maryland, Virginia, Missouri, Arkansas and Texas have organized. There are strong local unions in nearly all the Southern States, Mississippi included. This does not prove that we ought to sanction the movement, but it does prove that we ought to calmly look at it, fairly discuss it, and let all the light be turned on without passion and without prejudice.

Let me state a few facts—and I desire to insist that facts ought to cut some figure in the case, for facts will be heard from sooner or later. They lie at the bottom of all questions.

1. It is a fact that the young people's movement never did have and is not intended to have any connection with any un denominational organization. It is, first, last and all the time a straight Baptist organization.

2. It is a fact that its aim is to educate and train Baptist young people in Baptist doctrine, practice and work, in the churches, by the direction of the pastors, with a view to making them strong supporters to the local churches, and through them, to all the general work of the local churches.

3. It is a fact that it is designed to strengthen existing general bodies, including the Southern Baptist Convention. There is not a particle of truth in the suggestion that it is meant to "swallow up" the Southern Baptist Convention.

4. It is a fact that everything that has ever been accomplished in the way of organizing methods of work has been accomplished over just such bitter opposition as that presented by C. A. T. The Sunday School work, the women's work, as we now have it, our mission work, the American Baptist Education Society, etc., were all assailed in the same ill-tempered, unchristian way; but they all triumphed, because there was merit in them.

In coming directly to C. A. T.'s article, let me notice some things which seem to me utterly wrong in tone and in fact. He speaks of efforts "to bring us into line whether we will or not." Who is doing that? Nobody. All the methods are perfectly open. Discussion is free, and nobody need join unless he wants to, and yet, to this brother, it seems that there is coercion. I submit that such ill-considered expressions are not suitable for a religious discussion. And he speaks of disregard of what was really "courteous" to our Convention and to our people. The Convention did not think so, for unanimously the Convention invited the Secretary and President of the Union to speak, and we heard them gladly. But of course things always seem green to men who wear green spectacles.

C. A. T. speaks of former efforts to "swallow up" the Southern Baptist Convention. I am past fifty years old, and I have lived in the South all my life; I have been some-

what acquainted with Baptist affairs a good many years, and I have never known any effort to "swallow up" the Southern Baptist Convention. My belief is there has been none, and C. A. T. can not cite a case with proof. But this has been said over and over again about things that have been done and for which every fair-minded man is now glad. It was said when the freedmen's schools were planted, when missionaries were supported among the negroes, when the educational society was about to be formed, and on some other occasions. It was not true then, and it is not true now. Common sense ought to guard us against such blunders. Don't anybody know that Baptists can't be made to do anything they don't want to do, and how can 800,000 Northern Baptists swallow 1,300,000 Southern Baptists?

But C. A. T., with a knowledge too deep for me, speaks of Northern brethren "picking up" men and using them as "tools," wearing them out, etc. What are these tools? Years ago, many years ago, there was a good deal of such unchristian and untruthful writing. It was hurled at every man who believed that on a social level these Northern and Southern Baptists ought to co-operate, men who believed that in every way possible the day of brotherly love ought to be hastened. It never was just. It is wrong to our brethren in the North. Who are they? They are good men. They are Christ's redeemed and his brethren. They are honorable and high-minded. That they have not agreed with us on the issues of the late war may cloud the minds of some people, but not of any one who can take a broad view of things. No, these good brethren are not sneaks nor tricksters.

And who have been some of the men who have been for fraternizing and co-operating with the North? First in the list rises the figure of Dr. Jeter. Was he a tool, worn out and thrown away? He lived nobly and died full of good deeds and honor. And Dr. Broadus, let him pass and all the rest, whose records are written on high. No, I must mention the name of a man known to us in Mississippi, but because he was retiring, was not known abroad as his abilities and great worth would have justified. I speak of A. H. Boothe. That great man—he was great—went all over Mississippi with a commission of the Home Mission Society of New York in his pocket, drew his salary, partly from our Board and partly from New York, and gave his great heart and great talents to instructing the ignorant negroes. Was he a tool? When I think of his work with lowly negroes, I could bow in silent reverence at his grave and pray that God would fill us all with such a spirit as moved him.

There is an unspeakable sneer in C. A. T.'s article at the work done by our Northern brethren among the negroes, all on the supposition that they were actuated by some sinister motive. Evil surmising is not reckoned among the graces of the gospel. I do not think the North understands the negro, and I do think that they have made many mistakes in their work, but touching the great matter of salvation training, they have been sound. The Home Mission Society has spent over \$2,000,000 in aid of the negroes of the South. Fifteen schools have been established, and are still operated, the expense being borne by the North. When I think of all this work, the difficulties under which it has been wrought, the vast good accomplished, and when I think of the men and women who have labored to help this weak race at a time when we could not help them, I brush the minor differences away like cobwebs, and rejoice with them in the great accomplished facts. When we stand in the presence of our older brother how little will seem the things about which we wound and bruise each other, now, and how priceless the souls of these humble people about whom we make so much trouble.

C. A. T., with a strange gleam suggests that our Northern brethren gave about given the negroes up, and all because they could not corrupt them from New Testament soundness. For a concentration of everything that ought not to go into an article for the religious guidance of Christian people, it would be hard to match that part of this wonderful production. Is it ignorance or what? Our Northern brethren are spending annually tens of thousands of dollars in aid of the negroes in the South. They have not abandoned the work at all. In one State South, they propose to add ten thousand dollars this year to their already large appropriation. Unless we suppose this writer pitifully ignorant of the facts, we are bound to suppose something worse.

And has all this been done to turn the negroes from the truth? Was that what they co-operated with our Convention Board for? Was that what Brother Boothe was sent to do? How different the thing looks through other eyes. Dr. J. Wm. Jones, in his excellent tract on "Work among the negroes of the South," says: "During all the years since 1865 (and, indeed, since 1861, as far as they could reach them) benevolent organizations and individuals at the North have expended large sums for the education and religious instruction of the negroes at the South, and, while their expenditures have not always been judicious, they have done a noble work

in which we have rejoiced." Dr. Jones knows as much about this as any man in the South. And who that is more of a Christian than a partisan can help rejoicing with him in this blessed work done by our Northern brethren?

Brother Editor, is not this detraction, misrepresentation and aspersion of our Northern brethren outrageously unjust and unchristian? I heard Dr. Boyce, of blessed memory say, but for the timely aid of Northern brethren, as far as he could see, the Seminary must have closed. Noble and generous have been their gifts to nearly all our struggling institutions. And I know personally that they have helped many of our poor preachers, Sunday Schools and churches. Shall we repay all this with scorn and false accusations? God forbid.

Why even politicians are coming to better terms. Even such a partisan as ex-Senator Ingalls declares that the better day has come. How long will Christians lay behind politicians in exhibiting a broad and benevolent spirit? Do we not owe it to ourselves to be fair and reasonable in dealing with the North? In my opinion the South must do a great work in the North, just as the North must do a great work in the South. We ought to be prepared for it. But on general Christian principles, we ought to seek the things that make for peace.

I do not know who C. A. T. is. What I have written for is the truth's sake. Whoever your correspondent is, he needs to inform himself, and he needs to cultivate a better spirit before he writes any more.

J. H. GAMBLELL.

Meridian, Miss., 1893.

THE RELATION OF

Church Discipline to the Spirituality of a Church.

Read Before Pastor's Conference at Coldwater, Miss., April 13, 1933.

Dr. J. M. Pendleton said, "In Christian Doctrine, page 333, that the governmental power is in the hands of the members of the church." It resides with the members in con distinction from bishops or elders. That is to say, bishops or elders can do nothing strictly and properly ecclesiastical without the concurrence of the members.

The right of a majority of the members of a church to rule in accordance with the law of Christ, the will of the majority having been expressed, it becomes the minority to submit.

That the power of a church can not be transferred or alienated and that church action is final. The power of a church cannot be delegated. There may be messengers of a church, but there cannot be, in the proper use of the term, delegates. Does the New Testament then inculcate the foundation principle of independency, namely: that the governmental power of a church is, under Christ, with the members? Let us see: It was the province of the Apostolic church to admit members into their communion. In Rom. 14:1 it is written, "Him that is weak in the faith receive ye, but not to doubtful disputation." Here we have instruction both of the power or right of the church to receive the member and as to how said member shall be received. On the subject of the right or bounden duty of the church that the church shall act in the matter of receiving members the Bible is too plain to need comment, but as to our rigid discipline in the receiving of members I do not think we can be too plain. This is the basal rock of all well disciplined churches. Great care should be taken by the pastor and the church in the reception of members in order that no unconverted person should be received. For an enemy inside the lines can do much more harm than when located in the strongest fortification on the outside. Hence the Apostle has placed the sentinel at the door of every church requiring the password: faith. Faith is required though it be a "weak faith." He would have you observe this from the fact that you can never mix the world and the church any more than you can mix oil and water. You can place the great vessel on the placid sea and she will bear her cargo over its rugged waves without harm to herself or crew, but if you mix the oil and the water, you must let the church remain where Christ put it. Jno. 17:15. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world." Here we have the church in the world, but not the world in the church. But this is not all of church discipline, as pertains to spirituality. With all our carefulness and with a pastor and church at the door of entrance, in spite of all our efforts the wicked ones will get into our churches or rather get their names on our church book. The churches have the right to exclude such members and they must exercise such a right if they would follow the instruction of the Apostle Paul to the church at Corinth. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5:4-5. We must withdraw from all who walk disorderly. But brethren this is not all of church discipline. Oh may it not have a higher and nobler mission than this. Does it not embrace the great "Motherhood of God"? It

means more than a father. I love the motherhood of God, because, in this sense, we are to receive the "sincere milk" of the word that we may "grow thereby." The Savior could not intrust his church to Peter until he had first interrogated him as to his love. "Lovest thou me more than these, feed my lambs." Church discipline is fed by good commentators to be represented by Naomi, when she took the child "Obed," the son of Boaz and Ruth, and became nurse unto it. Ruth 4:17. But we are not to remain children. Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works and of faith toward God. And this will we do if God permit. Heb. 6:1. "I have fed you with milk and not with meat, for hitherto ye were not able to bear it." 1 Cor. 3:3. We are expected to grow. Oh you Mississippi Baptists you are grown. "Forgetting the things that are behind, we are to press toward the mark." You can't afford to look on what you have done. Mississippi College has done great things for us, we are glad, but she has not reached the zenith of her glory. There is a brighter day for her usefulness. Let her have the discipline she is receiving to-day it will do her good. Lo, you brethren, Baptist quarrel but they increase all the same. To be a good Baptist we must be like the old negro in Texas whom a Campbellite baptized. When he came up out of the water he said, "I am ready for 'spite now.'" God help us all to be more careful and zealous in the great work to which we have been called.

Respectfully submitted,

W. M. ALFRED.

Sardis, Miss.

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The following resolutions were offered in connection with the above essay, and unanimously adopted by the Conference, and signed by all the ministers present, and ordered published in THE RECORD, and the Baptist Chronicle of Louisiana.

T. B. HARRILL,

Secretary of Conference.

Whereas, Worldliness is one of the greatest hindrances to the spirituality of our churches throughout the country; and

Whereas, Ungodliness among church members is our greatest curse; therefore be it

Resolved, That it is the sense of the Baptist Pastors' Conference of Northwest Mississippi that conform to the world is positively forbidden by the Bible, and we would recommend the exercise of

against all members who are found in their homes, or places of business, or at theaters, or at circuses.

Resolved, That whiskey drinking, the whiskey traffic, profane swearing, gambling, raffling, and patronizing lotteries, be denounced by this Pastors' Conference now in session at Coldwater, as iniquitous conduct, for which every guilty member should be disciplined; and let us cut the cords that bind these millstones of iniquity to our ecclesiastical necks, and that threaten to sink us in an ocean of sin.

G. W. Knight, J. A. Lee,

T. B. Harrill, W. M. Alfred,

L. S. Foster, W. M. Farmer.

A GOOD LETTER FROM FLORENCE, ITALY.

DEAR BRO. HACKETT:—Though I have not written to you for a long time, I trust you and your readers have not forgotten us. We are working away in the midst of great difficulties, and yet not without hope and encouragement. During the past year more than two hundred towns have been visited in this province, and many thousands of people. A liberal English Baptist lady furnishes us all the tracts we can use, and gives us other valuable aid besides. She has a very large income, and every cent of it is used for the cause of Christ. She seems to have but one thought—to do all the good she can. Were all who call themselves Christians like her, we might expect the millennium to dawn very soon.

We have had some encouraging meetings in our station since our last meeting. The hall is generally well filled, and I am sure some are in genuine earnest, and I trust a few have really embraced the truth and are ready to make a public profession of their faith by baptism. Our hall is in the principal square of the town, just in front of the point where the street cars always stop. This is for us a standing advertisement. The priest of the town has done all he could against us. First, he did his best to keep the owner of the hall from letting us have it, declaring that it would be a scandal and a disgrace to the town to have a Protestant church in the central square. Then he preached against us publicly, saying all sorts of evil things about us. In addition to this he sought to poison the minds of the people, especially the ignorant and superstitious women, in the confessional, and I suppose he succeeded to some extent. Then, as a last resort, he told the people that no one who attended our services need expect absolution from him on Easter Sunday, the great Sunday of all the year in this country. But in spite of all these things the people continue to come in increasing numbers, and we are hoping and praying that their eyes may be opened to see the truth. Ah, one

come to Italy and live for some years if he wants to know just what Romanism will do for any people!

For some time I have been trying to work up a children's service in Florence, and I am glad to say that the effort has not been in vain. There is nothing just like this meeting in this city, and I am hoping that much good will come out of it. Besides the children, we always have a goodly number of grown people, who are often drawn into the hall by the singing. Last Sunday our hall was quite crowded, and I was greatly encouraged to see how attentive the people were. Here in Italy one must learn to catch the people on the wing. Sometimes a group of persons will enter the hall while we are singing. I at once take occasion to read the next verse and make a little talk of three or four minutes on some vital truth contained in it or suggested by it. In this way we are reaching hundreds of people, but only the great day will reveal the result.

THE RECORD comes promptly to hand every week, and I am able to keep up with denominational matters in the States. What changes have taken place since we were together in Mississippi College! How many pleasant memories cluster about old Clinton!

Yours in Christ,

JOHN H. EAGER.

FROM THE CAPITOL.

REPUBLICANS

Man the ship of State, Cleveland and his cabinet visit New York and Chicago, and leave five Republicans and three Democratic assistants in command. However, these do not alter the course nor take in sail. A newly made secretary hesitates to turn out an expert assistant as a business man hesitates to dismiss an efficient foreman. A clean sweep was never made and never will be.

GOLD.

The administration frankly says that all national obligations shall be paid in gold, and the danger of a panic is postponed, if not entirely averted. An extra session will be called in September to repeal the Sherman law. Its opponents say that the government is buying silver at its value in bullion. The financial world fears that it will ultimately be paid out at an advance of something like 30 per cent. Creditors, private and public, who fear that they will be thus "jockeyed," are calling for gold while they can get it. Cleveland has just said to them: "You shall have the gold dollar, don't be scared;" and the result is that less gold is demanded for export and more is offered to the treasury by the banks.

A KINDERGARTEN ILLUSTRATION IN FINANCE.

A Texan cowboy near the Mexican line tends a U. S. silver dollar for a drink; the seller having no change, hands out a Mexican dollar, which is below par by the amount charged for the liquor.

This dollar is subsequently tendered by our illustrious example for a Mexican drink, and a U. S. dollar is given him in exchange, the discount of such dollar on this side of the line being also equal to the value of the liquid consumed. Thus by simply stepping back and forth across the line a man can drink as often as he pleases and still keep his dollar. Who pays for the drinks?

CHOLERA CULTURE.

The government scientists are propagating cholera bacilli by the billion. The germs were imported several years ago, and recently others have been procured from immigrants. They are planted in a mixture of beef, peptone and gelatine. The bacilli thus propagated, when magnified a thousand times, appear pinkish, comma-shaped worms of the size of a pin point. Taken into a healthy stomach they are harmless, but not if the stomach or alimentary canal is weakened by excessive eating, drinking or other causes. In experimenting upon guinea pigs and rabbits it is necessary to disturb their healthy digestion by artificial means to render them liable to cholera. It is claimed that the method of "vegetation" against cholera has been discovered by these experiments. It has been learned that the bacilli cannot endure acids, extremes of heat, cold, nor drought. A bacillus dies enough to be wafted in the air is dead and harmless. In cholera times we should eat and drink things fresh from the fire, and keep cold, paper, car tickets, postage stamps, pencils, pen holders, gloves, rings, fingers and everything else of the kind out of the mouth. The propagation of fatal diseases, such as cholera, consumption, typhus, scarlet and yellow fever, diphtheria and the like, by living germs, is a subject which should be popularly understood, and the deadly microscopic germs of every variety should be quarantined, frozen, boiled, baked, fumigated and banished from civilized lands.

FROM CENTERVILLE, MISS.

BRO. HACKETT:—Hearing the cry of Ethiopia in this Dark Belt, (as some politicians have called the valley of the Mississippi) I went into that field for work on Saturday, and at 9:30 a. m. Sunday morning was at the Sunday School in Centerville for colored people. There were only six persons in attendance, besides the superintendent and the school. Five were in one class, and

the only book they had was one little New Testament. It was passed from one to another in the class of five, and they read— but imperfectly, however—the "Lord's Prayer." When they had finished I said: "You must each have a Testament, and you can get one for five cents." A respectable colored man who happened to be present, Alfred Germany, gave me twenty-five cents to buy them, and one of the boys having a nickel, gave it to me also. I felt shame mantle my face, and I determined to supply them with some cheap Testaments at once. So to-day with that thirty cents, I will send one dollar, at least, to New Orleans for twenty little Testaments for their use.

I went into a prayer-meeting a few minutes after, and asked them if they could repeat the Lord's Prayer. I called on the pastor to do so. When he had repeated it, I said: "But look here, each man or woman of you, can you fully and freely forgive every person who has in any way injured you? Can you forgive all who have ever been found sinning against you, misjudging you, misrepresenting you, envying you at any time? If you can't do so, you are unable to say this prayer correctly." All who could do so arose, and the pastor, Wm. Holden, repeated it over, all joining in. The impression was good on all.

The Ministers Institute of the colored Baptists, of the Amite River Association, was in session here; and the services were introduced by Eld. Sterling, of Liberty, Miss., at 11 a. m. After some sensible and well-timed remarks, he called on Pastor Holden to pray. This young preacher, who is very earnest in his work, and sensible and well-timed in his instruction, made one of the most sensible and feeling prayers I have heard for some time. After confessing the sins of his church as the cause of the loss of their house of worship, he prayed, "Oh God, help us now; help us to build a house to thy honor and glory. The timber is thine; the cattle on the hills are thine. Is not this people thine? Oh, Lord! help us here! Help us now to build a house for thy honor and thy glory." Amen and amen! God I know will help them. The sermon was preached by one of their number from the second chapter of Nehemiah and 18th verse: "Let us rise up and build." He read the scripture in a sensible way, but failed to pronounce Nehemiah correctly. (Those preachers need instruction.) They appreciated my presence very highly, and urged me to go from church to church and hold ministers' institutes for them "all the time." I see the need of such work, and am inclined to do what I can for them and the cause of my Master as an old worn out preacher for the children, as well as the missionary to Africa in Mississippi.

W. H. ROBERT.

P. S.—I appointed a school for them here for next Saturday from 2 to 6 p. m. God help me. They have no house of worship here now. They have a lot and about thirty dollars. Is there any way in which they can be helped in this work? Send the help to me for them. W. H. H.

PARADISE AND HEAVEN.

No. 4.

A. P. COPELAND.

I cannot understand either to mean the highest heaven, or the heaven of heavens, the place of God's throne. With this latter conception of heaven, Paradise is never used interchangeably. But Paradise and the word heaven are both used to express the resting place of the righteous dead. Stephen saw heaven open, and said: "Lord Jesus, receive my spirit." Again: "Elijah went up by a whirlwind into heaven." 2 Kings 2:11. If he had ascended to the heaven of God's throne, Jesus would not have declared that no man had ascended. Neither would Peter have said David had not ascended. For certainly no one thinks there were different places for David and Elijah. A little more proof will reach a moral demonstration and put us on solid ground. Look at Paul in that wonderful vision, when he was caught up. "I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth,) such a one caught up to the third heaven. And I knew such a man (whether in the body or out of the body I cannot tell; God knoweth); how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. 12:4. It has been claimed that Paul relates two visions here and relative to two different places. Without affirming or denying, let us attend to a few particulars.

(a) If being caught up to the third heaven means ultimate glory, as some think, it was a favor never before granted to man, and in strange contrast with his own admonition in Romans 10:6: "Say not in thine heart, who shall ascend into heaven?" (That is to bring Christ down.) According to Christ's own words, no one but himself had ascended, and, therefore, inferential that no one else could ascend.

(b) If two visions, it is hard to see the purpose of the first, as nothing is related as seen or heard.

(c) It is difficult to separate the statements into two visions, as only one point of time refers to both, and precisely the same conditions are mentioned.

(d) There is nothing plausible in supposing different visions, only the connecting word "and," and the phrase, "third heaven." Against

this it may be claimed, if two were meant, the fourteen years, or equivalent words, should have been applied to the second revelation; and "again" or its equal, would have been better to introduce a new or different thing. Still more, "and" denotes connection and continuance of the same thing, adding to, but not bringing in, a new and different thing.

(e) Grant that he was twice caught up, then it does not follow that it was to different places; because he says nothing of hearing anything only in Paradise. It has already been proved that heaven and paradise mean the same thing, unless it can be shown that the righteous dead have gone to different places.

(f) The phrase, "third heaven," does not conflict with the idea of paradise. Both mean a place of happiness, an abode of bliss. If one means it in a higher degree than the other, it is hidden to us. Beside, Paul could not use heaven with a qualifying word and speak otherwise. He must go above the first and second heaven, because they are in the air and starry heavens. Hence, if he designated something different, he must say "third heaven," as distinguished from the circulation of air and the revolution of the heavenly bodies. Neither the paradise of rest or its equivalent, heaven, was ever conceived as in mid air or among the stars. Therefore, whether two visions or one, paradise and heaven, as the home of the saved, mean the same.

By this time the reader to ask if the place we have found is the final abode of God's children? Certainly not. A far grander and more glorious home awaits them. It is to be the rich heritage of unfading and ever-widening glory. For this we will look and rejoice to find. We must be content to remain in paradise a little longer. Where paradise or the home of the redeemed, between death and the resurrection, is located the Lord has not seen fit to tell us. It is in the unseen world, the ante-chamber, where all the good before us have gone. It is where Paul desired to be absent from the body and the world that he might be with Christ. Jesus will be there as well as the "right hand of the Majesty on high." All the patriarchs and prophets will be there. Those who have died in the Lord are resting from their labors. They are waiting and knowing that the "coming day" is coming. Why this intermediate place was not definitely pointed out and defined as the heaven of ultimate glory, is not for us to know. But one thing we know, we cannot enter full glory till we are glorified. We cannot be glorified till Jesus comes. That will not be long. Till then we must remain as "prisoners of hope." It would not have been proper that all the days of departure should have been days of crowning. But it will be proper that the one great day of "gathering home" should be such. Could we but understand God's gracious purposes, we should know that our waiting is a small thing to the glory that shall be revealed in the "coming day." In the next chapter we want to find the heaven of the "saints' everlasting rest."

BAPTISMAL REGENERATION

KNOCKED OUT OF THE WATER.

John 3:3.

"Cannot see" is equivalent to cannot appreciate, understand or realize, and means that without the new birth the nature of the kingdom is not comprehended. This knowledge must be gained experimentally, and all will, like Nicodemus, remain in ignorance of this knowledge until born from above.

"Except a man be born of the water and the spirit, he cannot enter into the kingdom of God." 5th verse. "Born of the water" can only produce a physical effect—a change from without to within the physical condition. There are but two conditions required for membership in a church. No third condition can be found in the Book of Beginnings to finish. In order to get into a church upon scriptural principles, one must be born from above—"that which is born of the spirit is spirit,"—and then submit to the physical act, baptism, which professes or declares the death to sin and a resurrection to new life. With these two conditions fulfilled, the subject is legally in the kingdom. Christ taught Nicodemus the two things: A renewed heart to realize, and the water act—call it what you please—to enter into it. The first a spiritual condition; the second, a physical act, professing that condition.

So on a close scriptural view of this, it is simple and plain, and it proves anything at all, it is that baptism is not the new birth, does not answer for it, nor give any assurance of it. But the two are separate, and both required to fit any one for the church. In this instruction Christ knocked baptismal regeneration clear out of the water, and it should convince every rational mind that neither condition or act, singly or alone, gives the right to claim privileges in a church of Christ. Now, how any one fails to see that Jesus was teaching Nicodemus just the reverse of baptismal regeneration when he coupled the two births together, is inexplicable. He plainly presented to him the two conditions, showing that neither

one stands for the other. He taught that a natural birth is the beginning of physical life; that born of the spirit is the beginning of spiritual life; and that baptism, or the water birth, is the beginning of membership in the church. No link can be left out without spoiling the chain. To realize what the kingdom is, you must be born of the spirit; to enter into it, you must be born of the water, as well as of the spirit. And now, lest some one might conclude that one stands for both, Jesus distinctly stated both, and defined the purpose of each, so there should be no misunderstanding of it.

Summing it all up, the teaching is this: A regenerated person, one spiritually all right, has no right to church privileges without baptism. And that one, be he ever so well baptized, has no right to be in a church without regeneration, without first having his affections renewed by the Holy Spirit. So while it knocks regeneration out of the water, it also knocks out the unregenerate and unbaptized out of the church, and sweeps away every claim to infant church membership.

Regeneration is a resurrection of the dead faculties of the soul—a change of the disposition and affections. The physical act—baptism—professes and illustrates this resurrection. One professedly dead to sin and made alive to holiness, illustrates these conditions by going under the water from death—dead, and rising again to a new life. Physical acts never procure spiritual blessings, and where physical blessings were promised upon condition of a physical obedience, the blessing depended upon a prior mental act—faith. Of the man whom Christ sent to wash in the pool of Siloam, and others, he said: "Thy faith has made thee whole." The ten lepers were healed by the faith which proved their willingness to obey; and so it goes all the way. In the cases of the physical blessings the mental act, if not stated, was always implied. But in the physical act—baptism—the faith condition is always expressed. Hence, all that any physical act can do is to express a pre-existing faith, or profess a pre-existing faith.

J. M. MARTIN.

FOR OUR YOUTH.

The Sunday School paper entitled The Sunlight, published by the American Baptist Publication Society, justifies its name. It is stored full of the sunshine of the heart. Our Little One, and the Young Repeater, are worthy companions in this noble series of Sunday School papers. The Society has placed the entire denomination under a great debt of obligation for this most successful attempt to provide pure literature for our youth.

COOL WATER AND COOL BREEZES.

An essential to comfort in the summertime. Blue Mountain can furnish this in as great abundance as any other place in North Mississippi. From the middle of June until the middle of September, I will keep open for summer boarders, the boarding house known as "Spring View." The house is situated at the foot of "the Mountain" and within a few yards of the finest of the Blue Mountain springs. If you are tired some here and find a place to rest. Board four dollars per week or fifteen dollars per month. Special 25c tuition to families. Address, M. T. Gardner, Blue Mountain, Tippah county, Miss.

THE CHILDREN'S DAY.

The second Sunday in June has come to be devoted especially to the children. The Sunday Schools of all denominations observe the day in exercises of music and song and Scripture, with offerings for Sunday School missionary work. The programme furnished by the A. B. P. S. for this year, is not only pleasing but it is spiritual and scriptural. A full supply can be obtained on application to the Bible and Missionary Secretary of the Society, 1420 Chestnut Street, Philadelphia, Pa., on the simple condition that, at the time of use, a contribution be made and all of it sent to the Secretary for the support of Sunday School missionaries and collectors of the Society.

C. Linton arrived at Chihuahua, Mexico, April 4, direct from Toluca, where the celebrated cooperative colony of Americans is established. He states that the colonists are all doing well, that the prospects for beautiful crops is promising, and that recruits from the United States are constantly arriving. The colonists have petitioned President Diaz to make Toluca a government coasting station for Pacific coasting steamers. It is claimed to be the best harbor on the Pacific coast of Mexico.

The will of Col. Elliott F. Shepard, late proprietor of the New York Mail and Express, was filed in court April 11. The estate is valued at \$1,850,000, two-thirds being real estate. The estate is to be turned into a fund for the benefit for the widow, children and his brother, Augustus D. Shepard. There are also three bequests to religious societies. Two bequests of \$100,000 and \$50,000 each are made to the trustees of the New York Presbytery. The Institute at Taraxa, Asia Minor, gets \$100,000.

Women need systematic doses of dozing. Lie down half an hour regularly each day; never mind if you can't sleep; your body rests and you can't realize until you try it how much virtue is in this thirty minutes taken systematically.







